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UNIVERSITY



*I saw a stranger yestere'en • I put food in the eating
place • Drink in the drinking place • Music in the
listening place • And in the sacred name of the Triune •
He blessed myself and my house • My cattle and my dear
ones • And the lark sang in her song: Often, often,
often, goes the Christ in the stranger's guise • Often,
often, often goes the Christ in the stranger's guise • •*

In this issue:

A Five-Dollar Bill



God Called Us



Books, Books, Books

About This Gift of Yours

Of course I know it is really quite superfluous for me to be writing to you about this matter of giving to fellow Christians, for I know how willing you are. Indeed I have told the Macedonians with some pride that "Achaia was ready to undertake this service a twelve-month ago." Your enthusiasm has consequently been a stimulus to many of them. I am, however, sending the brothers just to make sure that our pride in you is not unjustified. For, between ourselves, it would never do if some of the Macedonians were to accompany me on my visit to you and find you unprepared for this act of generosity! We (not to speak of you) should be horribly ashamed, just because we had been so proud and confident of you. This is my reason, then, for urging the brothers to visit you before I come myself, so that they can get your promised gift ready in good time. But, having let you into my confidence, I should like it to be a spontaneous gift, and not money squeezed out of you by what I have said. All I shall say is that poor sowing means a poor harvest, and generous sowing means a generous harvest.

II Corinthians 9:1-8, Phillips Translation

In this issue . . .

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FOR THE FAMILY ALTAR

THE CHURCH IN TODAY'S WORLD

AMONG LUTHERANS

WITHIN THE ELC

Lutheran Herald

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Creed, Canticle, and Battle Cry

The Form of Godliness

We are currently plunged into a controversy about liturgical formalism. In almost every fellowship from the store-front churches to the Anglican cathedrals there is a fight about form. At the store-front level the argument concerns whether it is right to put a neon cross in the facade; in Episcopal circles the battles rage over confessionals and rosaries, the adoration of the Virgin Mary, and canonical hours.

At its heart the question is a matter of devotional grammar, that is, whether or not there shall be a system of conventional signs through which the Church witnesses to the faith. If such a grammar is to have any significance, the signs will have to have commonly accepted meanings and they will have to be repeated in a certain order when the Church meets for worship. It is this consensus and repetitiousness which raise the objections of the anti-liturgists. They don't want a grammar of visible or auditory symbols and they don't want variations, not only because these slow down the service but because they thwart spontaneity and frustrate the operation of that Spirit for whose visitation they wait.

Decently and in Order

Actually, the anti-liturgists have a point to which we all return directly, but it is not quite what they think it to be. The only consistent anti-liturgist is the Corinthian speaker with tongues who in the non-sense (not nonsense) of *glossolalia* utters things which no one can understand without interpretation. If you don't want any use of symbol and recurrence in worship, your best course is to be an ecstatic, but even then you are not spiritual unless you get someone to make clear to the church what you are talking about. The minute you make *communication* your aim, you are back in symbols and, alas, in repetition.

I am sure that all of us can remember non-conformist services from our childhood in which there was about as much spontaneity as in the Slavonic Missal. Every service was always done in the same way, including the manner in which the breaths were spaced. I do not

cavil at these dissenting saints, but if they thought that they avoided mechanical repetition by scorning the prayer book, they were dead wrong.

But Not the Power

I don't think that Second Timothy has direct reference to liturgy when it speaks of the form of godliness without the power, but even if it does not, it is a good point at which to begin the defense of the anti-liturgists. What I *think* these people object to is not fixity of symbol and hence repetitiousness but something which they feel lies behind both—the lack of spiritual seriousness. Those who object to liturgics do so because they feel that it is easier to mask insincerity behind written prayers than behind spontaneous ones.

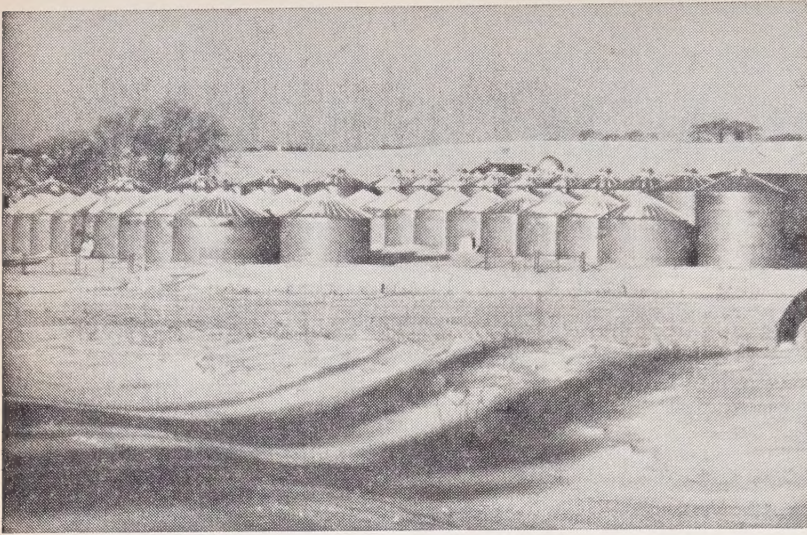
I honestly wish that it were that simple. Then we could draw a line between the two groups, call one the liturgical goats and the other the spontaneous sheep and be done with it. But only God can tell what is in our hearts.

Battle Cry

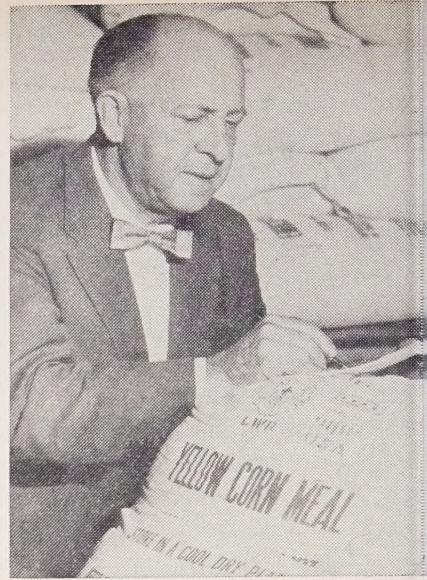
But there is a point at which I must side with the anti-liturgists, and that is in their insistence that life must create liturgy and not vice versa. The earliest confession of the Church, "Jesus Christ is Lord," was a morning cry of faith after a night's despair. The Apostles' Creed was a gauntlet flung down at the Gnostic and Marcionite heresies in the second century. The first hymns of the Church may not have been born but were certainly tested in the face of the taunts of the pagans. And Augustine tells us that eastern antiphonal singing was a device first used in the West by the Trinitarians holding a Milanese church against the onslaughts of the Arians. The orthodox Christians sustained their courage in a night-long vigil by singing hymns antiphonally.

I am willing enough to take archaic creed and canticle seriously, but now and then I would like to hear a new battle cry of faith from the cathedrals and to see the brocaded vestments of the office in the disarray of combat.

The guiding hand of Christian responsibility is on our shoulders



Glistening bins dot the countryside, full of grain that can be shared with the millions of under-fed throughout the world. During the last twelve months, American Lutherans have sent 145,536,305



lbs. of U.S. Government surplus food to the needy overseas. On the right, Mr. Carl F. Lorey, administrative secretary of Lutheran World Relief, checks cornmeal for shipment to Korea.

All it takes to buy three-fourths of a ton of food is

A Five-Dollar Bill

By the Rev. Ove R. Nielsen

More than half the people now on earth are under-fed and only one-sixth of humanity has an adequate diet. Of the 92 million babies born this year, more than one-half are undernourished. Many will die in infancy; others will die of malnutrition or outright starvation.

This situation exists despite the fact that world-wide food production has increased one per cent more than the growth of population. The reasons are various. In some areas of the world, population has increased faster than the rise in production of food. In other places earthquakes, violence, droughts, and floods carry increased hardship and suffering in their wake.

The Church is concerned about the plight of people who lack food. Happily, we in America can help at least some of them. Our land has no under-production of food; quite the contrary, in fact. Wheat and corn, held in surplus by the Government, is available to the Lutherans of America for shipment in the form of flour and corn meal. The amount is fantastic: through the farm price support program, the Government has 776 million bushels of wheat, 991 million bushels of corn, and 139 million pounds of powdered milk. For

this food there is no ready market either at home or abroad.

The government surplus food is for those who need it most—without discrimination as to race or creed. The Government makes it available to the Church. Through Lutheran World Relief it is being shipped to the needy in Korea, Taiwan, Hong Kong, India, Jordan, Yugoslavia, Austria, and Germany—places where it can be distributed to the refugees and the other needy people.

Individually we would not withhold food from a hungry people. As a Church we must not. At the same time, that would be incompatible with what we profess as Christians. Yet the glistening bins of food, dis-

Refugees from China's mainland receive food at one of the 25 distribution centers operated by the Lutheran World Federation for 90,000 of Hong Kong's 700,000 refugees.



red plains from Poughkeepsie to Eugene, and from
uth to Brownsville, are not accessible to the hungry
ple in the indigent areas of the world unless we pro-
e the money so that the Church can receive the food
America and distribute it in the chasms of hunger
rseas.

With a five dollar bill, Lutheran World Relief is
e to obtain three-quarters of a ton of food for distri-
tion to the most needy in other lands. For a lowly
ar, 300 pounds of nutriment can be received here
distribution to those who need it most in Asia or
ope. With such an opportunity before us, the guid-
hand of Christian responsibility is placed squarely
our shoulders. It must not be shrugged off. The
s of too many people are dependent on our response.
oday, approximately 2,059,000 people can say, "I
hungry and you gave me food." Lutherans of
erica, through their gifts, are the crucial link in mak-
surplus food available to that number of hungry
ple. Even more hungry people should be reached
n bodily nourishment—and Lutherans in America
e the means to provide for them. Other American
istians, Protestant and Catholic, are also helping.
e flow of food must continue to increase so long as
dreds of millions of people are undernourished.
he disquieting knowledge of the circumstances of
brothers and sisters, impoverished and helpless,
ses in upon us. We dare not shrug our shoulders
say, "So what?" If we dare to ask ourselves why
s happening, if we have the courage to think it
ough, we will come to see that the steadfast love
ch Christians profess for their fellow men must be
erperienced tangibly by the underfed and underprivi-
d of the world. We may not shut up our compassion
in us. We must not keep the food in American
ehouses while more than half of the world's people
d it.

he guiding hand of Christian responsibility is on
shoulders.

gsters from Arab refugee camps in Jordan eat food sent
uthrans in America and distributed by the LWF. Of roughly
million refugees in the Middle East, half of them are under
ars of age.



This abandoned Korean baby was brought into Children's Charity Hospital in Pusan, suffering from malnutrition.



More than two million people need our help in desolate South Korea, where only one quarter of the land area can produce food. Below, James M. Claypool, formerly with Korea Church World Service, distributes food and clothing in a Korean village.



BOOKS- BOOKS- BOOKS!

By William H. Gentz



Two youngsters on their way to choir practice by to borrow a book from church librarian Erwin John.

About thirty assorted books were gathering dust on a shelf in Mt. Olivet Church in Minneapolis eight years ago. No one ever read the books. In fact no one could get near the books because the shelf was located in a cubby hole behind the busy switchboard of this large Minneapolis parish. Yet this was the "church library."

This was the library—until, Erwin John, a member of the church, took an interest. Mr. John, who works in the Minneapolis weather bureau and who has an insatiable curiosity about books, thought something ought to be done. He got permission from the pastor to call together a church library committee and look the situation over. On this committee was a representative of every organization in this 8,000-member church.

That first meeting of Mt. Olivet's library committee proved to be its last. John realized after the half-hearted response to the initial session that if something was to be done it would be done by people who wanted to do it, and not those who just thought they "ought to."

After dismissing the first committee, he gathered together a group of people who represented nobody in the congregation but who all were interested in books and wanted to do something about a church library.

The result of eight years of work is a library of 1,600 volumes, 140 records, and 40 religious paintings. The doors of this busy library are open four afternoons a week and Sunday mornings from 8:30-12:30. The circulation of books last year was—5,701.

What's the Secret?

The situation at Mt. Olivet eight years ago is rather typical. Many churches have good libraries and are working hard at making them a success. But many more wish they could have a library but don't exactly know

what to do about it. Realizing this, Mr. John has written into a little book his experiences and that of many other church libraries. This volume, *The Key to a Successful Church Library*, is just off the press at Augsburg Publishing House and gives simple directions to anyone interested in the subject.

One of the first essentials, John feels, is that the church library, planned for use of lay members, must be run by laymen and books must be chosen with this in mind. This he learned through personal experience. He grew up in a Lutheran parsonage and had the advantage of a pastor's library. But when he left home to go to college he looked in vain for a library that contained the books he wanted to read then about religion. The public library's shelves were limited in this department. The church libraries he investigated were made up of leftovers from personal libraries and offered no real help.

Feeling that there must be hundreds of other laymen like himself who want to read religious books but don't know where to find them, he vowed to do something about it some day.

This opportunity came eight years ago when he took over the Mt. Olivet library. It came again when his book on church libraries was accepted for publication. On October 16 another dream has come true for Erwin John.

Lutheran Libraries Organize

For several months Mr. John has been talking with other church library workers in the Twin City Lutheran congregations, interesting them in starting an association through which they could provide help to one another. Such an organization came into being on October 16. Erwin John was elected president of this new

(Continued on page 7)

Canadian seminary students register for the new year with Dr. G. O. Evenson, registrar, and Prof. Otto A. Olson.



History Is Made in Saskatoon

History was made in Saskatoon, Saskatchewan, this year when Luther Theological Seminary opened its twentieth year.

The history was not in record enrollments—although it was higher than in previous years—but because Lutheran church bodies are now working together in this theological enterprise on behalf of 86,000 Canadian Lutherans.

As of September 1, 1958, the ELC's Luther Seminary became the theological training center for the Evangelical Lutheran Synod of Western Canada, ULCA (1,992 members), the American Lutheran Church (29,000 members), the Augustana Lutheran Church (8,155 members), and the United Evangelical Lutheran Church (98 members) in addition to the Canada District of the Evangelical Lutheran Church (24,285 members).

Fifty-five students are enrolled, representing six Lutheran synods: ALC—19; ELC—20; ULC—8; Aug.—4;

UELC—2; LFC—1; and Special—1—Total—55. Of this total, 31 are full seminary students (including 2 interns), and 24 are pre-seminary students, taking the majority of their work at the University of Saskatchewan.

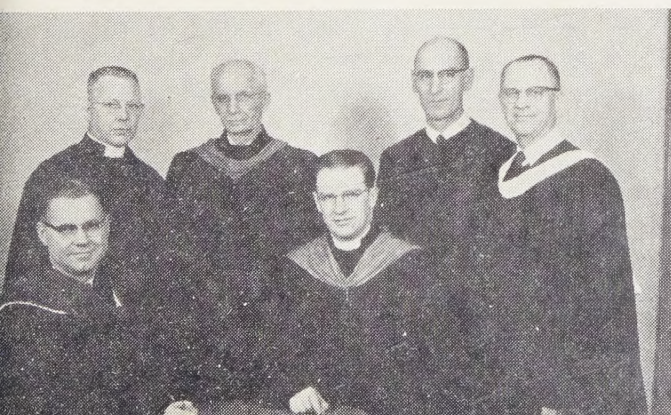
Both the campus of the old "Lutheran College and Seminary" and Luther Seminary are being used. The faculty consists of six professors representing four Churches. While operating under the Board of Christian Education of the ELC, the Seminary is governed by a Board of Regents, including representatives of the five co-operating synods.

The Seminary is also an affiliated college of the University of Saskatchewan, is represented on the University Senate, and enters athletic teams in the various inter-faculty leagues at the University.

Lutheran College and Seminary was established as a junior college by the Western Canada Synod of the

(Continued on page 11)

Faculty of Luther Seminary, Saskatoon: Dr. O. K. Storaasli, ELC, president; Martin Leeseberg, ALC; Dr. C. Kleiner, ULCA; Prof. Otto A. Olson, ELC; Dr. G. O. Evenson, ELC; and Prof. T. P. Solem, ELC. Right: President Storaasli discusses their courses of study with foreign students F. Reinhardt from Germany and Thomas Nyaradi from Hungary.





*Policemen, teachers, factory workers—all left
their well-paying jobs. The reason?*

God Called Us

By the Rev. Gunnar Lischke

There are forty-one students enrolled at our seminary at Oscarsberg, South Africa. Forty-one students! That means forty-one life stories. Forty-one Christ-directed lives. Forty-one potential leaders of the young African Church.

These students come from different provinces, different tribes, different Lutheran missions and churches. They speak different languages and represent diverse ethnical and cultural backgrounds. Some left teaching positions to come here, others the evangelist's pulpit in the humble African chapel-school building. Some came from the South African Police Force. Others left their jobs in stores and factories. Most of them came to us directly from other school-benches.

But what brought them here? Their answer is simple but convincing: "*God called us!*"

Aron Masuku was a member of the South African Police Force and worked as a detective in the Durban district. After about thirteen years in the service he was getting a good salary—almost \$120 a month. Now he is enrolled as a junior student at our seminary and has moved up here to the seminary campus with his whole family—wife and five children. Masuku is getting about \$18 a month plus three bottles of parafin and one bar of soap a week. This is all he gets for food and clothing

for his whole family. When he graduates, in four years' time, he will probably get about \$35 a month. That is the salary offered the African pastor today. In other words, after four years of additional training Masuku will receive only one-fourth his present salary as a policeman.

What a sacrifice! What a burning zeal and selfless compassion such a man must have!

Masuku's superiors in the police force did not understand the idea that their senior African detective should leave the force. They warned him about the prospective poverty, difficulties, and disappointments. But the young man remained faithful to his heavenly calling. When the Chief Officer understood his young African friend's decision and at the farewell party he presented Masuku with a Bible on behalf of his African and European colleagues. On the first page of this Bible he wrote these words: "I must warn you; do not keep the wonderful teachings of this Book for yourself, but pass them on to your people. . . ."

Obed Moela was head-teacher of one of the best African schools in the Orange Free State, but he gave up this good position to come to our Lutheran Seminary. Upon arrival here Moela was asked this question: "Are you really convinced that you have been called?"

become a pastor?" This is his answer: "Yes, I am fully convinced that I have been called. . . . Among other things I have found it easy to answer the call of God, although up to last Thursday my friends had been telling me that it is quite foolish of me to leave a fat monthly check and work for 'nothing' as a pastor. . . . It is my ardent hope that God will use me as an instrument to convert many a lost soul to become a child of God."

Several of our students seem to think that God called them for the first time early in childhood. One of them said, "From my early age I have felt a longing to become a pastor. . . ." Some of them tried to forget the call. They did their best to run away from God's calling, but the Almighty's arm was too long. Throughout their young lives God met them again and again with his call; sometimes He even used dreams to call these young men into His army.

The poverty, darkness, and frustration of their African sisters and brothers have caused many of them to think. They had received so much, but what about their fellow countrymen? This is how *Manala* puts it: "Much has been given to me, but my people are living in darkness. . . . Jesus is the light, and He has told his disciples to go and tell those sitting in darkness. To whom does Jesus speak today? He speaks to me, and so I must go!"

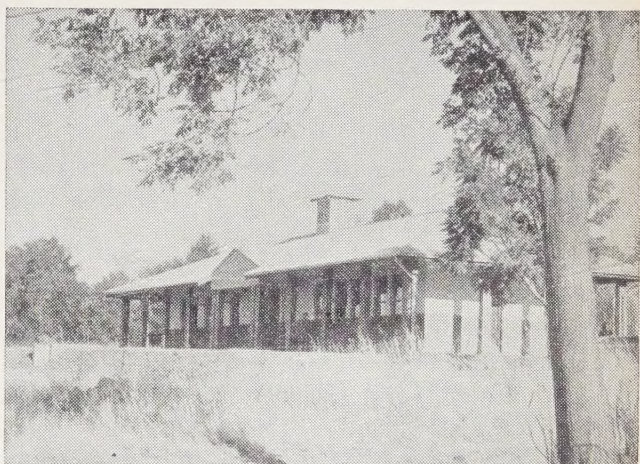
The frustration and suffering of the colored people (people of mixed race) in multi-racial South Africa is often reflected in the call as our students believe they have received it. *Siegfried Abrahamse* said it like this: "I am sorry for the greater part of the Cape coloreds who suffer from dipsomania. I think the only way of stopping this is through God. I also think that our colored people will get their democratic rights and free franchise if they are fighting for it in the right way. . . ."

His friend *Andreas Fortuin* is also deeply concerned about the future of his people "who are streaming down to the deepest of sin. . . . I am longing for the day when I will be able to serve my people. . . . I am not working for a reward here in this life, but sometime in heaven I shall meet face to face with my Lord."

These are a few glimpses into the hearts of the men who have sent us at this theological institution serving Lutheran missions and native synods in Southern Africa. These men do not know yet all the hardships, sufferings, and difficulties which lie ahead of them. Neither can they anticipate the joys and victories which God has prepared for them. This is all in God's hand. He will not forsake His people, neither will He turn His face away from these young men who have offered themselves to His service. But we ask you, our reader—do not forget us in your prayers. Pray that both teachers and students may be found faithful and true to the heavenly vision.



Faculty members of the South African Seminary are, left to right, the Revs. G. Lislerud, K. Tarneberg, W. Johannesmeier.



The chapel has a peaceful setting among fir trees.



This classroom building is used by 41 students from six Lutheran missions and native synods in South Africa.

Visit to Brussels

Last winter The Evangelical Lutheran Church was solicited for a gift toward the erection of a Protestant chapel at the 1958 International Fair at Brussels, Belgium. The Board of Trustees voted a modest gift, but later this decision was set aside in favor of a larger gift by the National Lutheran Council on behalf of the eight participating Lutheran churches. En route home from the meeting of the Commission on World Missions of the Lutheran World Federation, I stopped off two days in Brussels to see the Exposition and to observe whether money given for an exhibit in such a setting is good stewardship.

As our plane neared Brussels the pilot announced the city and then stated, in faltering English, "The place where all the world meets because of the Exposition." His observation was more than Belgian pride. In the large crowds that thronged the fairgrounds, one could see today's counterpart of the enumeration of peoples in the second chapter of *Acts*.

The Brussels Exposition was of a higher quality than any comparable fair that I have seen. Architects of many nations have vied with one another to present each nation's pavilion building in a design that would give creative and moving expression to the Exposition's theme: Constructive use of scientific knowledge that the earth's abundance may be made available to all people. To give impressive emphasis to this general theme, the Atomium has been built in the center of the Exposition grounds. It consists of nine aluminum-sheathed spheres—59 feet in diameter—bound together in the form of a tilted cube, illustrating the atom in its relation to the other atoms. An elevator ascends to the top sphere, 334.6 feet above the ground. In several of

the spheres, exhibits of about one-third actual size demonstrated how atomic energy reactors work, providing power for peaceful purposes.

How does a small nation like Belgium—although admittedly prosperous—sponsor an effort of this kind? More than 75 separate buildings (usually large exhibition hall size) housed the Belgian displays. Forty-two nations have each erected buildings for their national exhibition. (Several of the Arab nations shared one building.) One felt an urge to compare and to assess, giving a rating to each national exhibit; but I thrust this impulse aside in appreciation of that which was the immediate characteristic of each. As you talked with the people, it was inevitable that the Russian and American exhibits were compared. The Russian one emphasized large dimensions and seemed to reveal an anxiety to make an impression. Some saw no anxiety in the Russian display but rather a strong sense of mission in service of materialism.

The American display, in my judgment, has succeeded in presenting a cross-section of American life, without the braggart spirit that is often identified with the United States. The American States has been neatly leashed, slipping out only occasionally, as in the legend that identifies a large, 10-foot in diameter cutting from a California redwood. The legend concluded: "There are larger ones where the one came from."

Maybe it was my American pride that observed the portico surrounding the American building (round, Roman-colosseum type) was one of the best places where weary fair visitors could find chairs to sit and visit. Actually "the people of the world" were coming to the American pavilion to find rest. One Englishman, writing in the *New York Herald-Tribune*, expressing appreciation for this facility, noted that comfort for this primary need was completely overlooked in the Russian pavilion.

As I walked about the fairgrounds, looking and listening, seeing this gathered evidence of 20th century man's achievements, the question persisted, "What about the spirit and soul of 20th century man?" The answer was written large in many places, albeit in invisible letters. Contemporary man is primarily concerned with peace. To be sure, it is the good concern that there be peace and that men may increasingly work together in one world to do away with poverty and disease.

The good and valuable side of this 20th century humanism found its most obvious expression in the exhibitions that appeared on large wall panels in the buildings in the international section of the fairgrounds. For example, in the United Nations building, along with pictures showing war's devastating work down through the years of the 19th and 20th centuries, appeared the statement: "To save succeeding generations from the scourge of war."

Pictures of the work of the International Atomic Energy Agency of the United Nations quoted the agency's Article II: "The Agency shall strive to accelerate and enlarge the contribution of atomic energy for peace, health, and prosperity throughout the world." In the buildings that set forth the achievements of the organizations for European economic co-operation, this statement was suspended in bold letters at the entrance: "The Council of Europe, uniting in freedom nations rich in history, pursues the road of peace." In the same building on a side wall panel, this statement appeared: "Liberty: a tree with many branches. It reaches its full development in political and civil life. Hard battles must be fought before it is won. It grows longer and finer. But to safeguard freedom effectively there must be assemblies with ever greater competence." The negative side of the 20th century man reflected in the Exposition's work is his apparent forgetfulness of God. He doesn't necessarily deny God, but he does not reckon with Him. Man seems to be all in all: beginning, means, and end. In this setting, how important that the Churches were represented!

The Roman *City of God* pavilion, across from the American, was large and impressive. Opposite the United Nations building, the Roman Church presented a magnificent display of its mission work in the Belgian Congo. Had it not been for the initiative of the World Council of Churches, Protestants might not have been represented at all.

On the edge of the international section, a small but attractive building displayed this statement in large letters: "The Bible, God's Book, for all people." The building housed a presentation of the Belgian Bible Society's work.

Well-located at the center of the Exposition grounds was the Protestant Pavilion. It was modest in size but attractive architecturally. Daily worship services were conducted in the chapel. Large picture panels presented the work of the Church, but no denomination was featured. If there was any one phase of the Church's work that dominated, it was the importance of the Scriptures. Among the many leaflets available for the taking, one in German seemed to sound the purpose of this pavilion. Across the title page of the leaflet was a paraphrase of God's Word to Adam in the Garden, "Man, where art thou?"

I am thankful that our Board of Trustees voted to have a part in the erection of the Protestant Pavilion in Brussels and that the entire National Lutheran Council participated. There was need at this grand international Exposition where man as man loomed so large to speak God's Word, "Man, where art thou?"

FREDRIK A. SCHIOTZ
President, ELC

Books, Books, Books

(Continued from page 6)

ciation. It began as an association of Twin City Lutheran Church Libraries, but is not limited to this group.

In fact the officers of the group are very anxious that Lutheran libraries everywhere become associated with them. Every library that joins the association will receive a group subscription to the quarterly journal, "Lutheran Libraries." This 16-page paper contains lists of recommended books for church libraries, brief reviews of new publications, and articles of assistance to church librarians. Sample copies of Volume I, No. 1 of "Lutheran Libraries" may be ordered through the association. They have established an office at 701 Second Avenue South, Minneapolis 2, Minnesota.

The philosophy of the Lutheran Library Association and of its president and organizer is summed up in the concluding statement of his new book, in which he pleads:

"The Word of God can be imprisoned in a book. It can also be preserved in a book. And it can be released through a book to take wings in the minds and hearts and hands of its readers. May this booklet encourage laymen everywhere who are volunteering their services to organize church libraries, and may they set free the Word of Life, which for many people may still be locked up in an unknown book."

History Is Made

(Continued from page 7)

ULCA in 1913 in Edmonton, Alberta. In 1915 it was moved to Saskatoon and in 1918 began to offer seminary training, graduating its first class in 1922. In 1933 the college department was discontinued. A new classroom and library building was recently completed.

In 1949 the American Lutheran Church entered into co-operation with Lutheran College and Seminary and later the Augustana Lutheran Church did likewise.

In 1939 The Evangelical Lutheran Church began to offer theological training in Canada and for seven years rented facilities on the campus of Lutheran College and Seminary for this purpose. In 1946 a building was erected approximately a mile away, near the campus of the University of Saskatchewan, and Luther Theological Seminary moved to that location. Co-operation has continued between the two institutions through a sharing of faculty, library facilities, and joint Seminary activities. Serving as first president of Luther Seminary was Dr. J. R. Lavik, who retired in 1953 and now lives in Minneapolis.

Co-operation on the part of five Canadian Lutheran Council Churches in an enterprise as basic as theological education is hailed by many as an indication of a growing unity among the Lutherans of Canada which will soon result in a merged Canadian Lutheran Church.

Time for Greatness

By the Rev. Alf M. Kraabel

There appeared recently in LUTHERAN HERALD (September 9, 1958) an article entitled "Time for Understanding," by Pastor R. L. Otterstad of Waco, Texas. Pastor Otterstad has, as he tells us himself, spent the past four years in the South, and his observations and conclusions are based on this four-year period. It can be agreed that this is a time for understanding. It can, however, be said that there is need for more than understanding. There is need for *greatness*.

It would appear that both Pastor Otterstad and the "thinking, concerned, dedicated Southern Christian," whose cause the pastor pleads, have an understanding of the whole race problem. Pastor Otterstad says of himself, "It would not be possible for me, morally, to write in defense of any sort of segregation or discrimination." And he says that his good friend, the "thinking Christian Southerner," readily acknowledges that enforced segregation is unchristian and unscriptural. He believes that "in Christ there is neither Jew nor Greek, bond nor free." It is evident, and it is encouraging to learn, that those of whom the pastor writes do have an understanding of the cardinal scriptural principles involved. To bring the force and compulsion of that understanding into affirmative action calls for *greatness*.

States' Rights

The article mentions four "problems" of the Christian Southerner. The first is that of States' Rights. There are those who wish for the day when the Federal Government would relinquish some of its authorities, and return them to the several states. There are those who believe that the day in which we live is of such a different character from that in which the doctrine of States' Rights was first promulgated, that the Federal Government will have to increase its authority over the affairs of the states. There are those who are suggesting that the solution to the question of school integration is the federalization of all public education up to the college level.

However, this matter of States' Rights is not a primary point as far as the Christian is concerned. It is largely a political question; it is neither Christian nor unchristian to insist on the primary sovereignty of individual states.

Moral Standards

The second "problem" is that of the moral standards of the southern Negro. If the Christian Southerner is really concerned about the moral standards of his unskinned neighbors, and if there is in his mind and heart that hatred of sin and evil which the presence of the Holy Spirit engenders—then it would appear that he would make every effort, no matter what personal sacrifice was demanded, to offer his neighbor the ministry of his own church, and to invite him to sit next to him in his pew and kneel with him at the altar!

Furthermore, one is inclined to venture just the reverse of a smile when it is intimated that the present unfactory moral standard of the Negro might be traced to certain "vestiges of an African code of morals." Something is frightfully wrong if a people of the fifth, or sixth generation living now in Christian communities, surrounded by Christian culture patterns, are still enmeshed in the moral code of their ancestors. Africa and its culture and morals of hundreds of years ago have practically no meaning whatever to the present day Negro American. Far better that the fact of the matter be faced honestly and realistically.

It has been scientifically determined that between seventy and ninety per cent of Negro Americans have white genes. And that means that the majority of Negro neighbors and friends have had a white ancestor, somewhere along the line! Further, it is estimated that between twenty and twenty-five per cent of whites in America have at least one Negro forefather. And it is further established that the transmission of white genes has in most instances occurred with benefit of matrimony.

It is a well-known and established sociological fact that depression, frustration, social repudiation, economic enslavement, and other kindred factors tend to lower moral standards. The Negro in the South, and in the North too, has been and to some extent is now being relegated to a status of second-class citizenship. It is greatly to be deplored that moral standards of the Negro in the South, and of the white man in the South, and of the Negro in the North, and of the white man in the North, do not measure up to the Christian ethic.

School Integration

The third "problem" is that of school integration. Here the Christian Southerner has a real problem, which cannot be settled overnight, one which will have

yield to force and coercion. This problem exists in the North as well, though not to the same degree as in the South. Here Christian statesmanship and courage and foresight are needed.

The present situation in Little Rock, which, by the way, has brought much damaging criticism of the United States in many foreign lands, ought not be the pattern. The question today in Little Rock is not whether nine Negro children should attend Central High School. The question is whether or not law and order are to prevail. Those who believe that the Supreme Court has gone beyond its constitutional authority in its interpretation of the law have the right to seek such changes and modifications as they reckon to be in the best interests of all the citizens of our land. They do not have the right to resist and flagrantly to violate the whole rule of law.

It would seem that the Christian, whether in the North or in the South, who has a Christian's concern for the welfare of his community and his neighbors, should proceed somewhat in this direction. He will, first of all, come to terms himself with the will of God, knowing that all men have equal right to the salvation which is in Christ. This may mean for many a deep searching of the soul, a real personal revelation of God's will and purpose.

Having been brought to such a position by the enlightenment of the Holy Spirit, he will seek in every conceivable and Christian way to implement this conviction in his own congregation. He will know and he will insist that the Negro who otherwise meets the requirements for membership in his congregation cannot and must not be denied that membership because of the color of his skin. He will make every effort to lead his fellow members to this same conviction. He will stand ready, at all times, to encourage, assist, and support those who hold similar convictions.

He will be ready now to let the moral force of his position be known in the community and will welcome every opportunity to let his influence be felt. He will attempt to lead his community, and his school district, and he will support those of similar mind whose leadership he accepts, to a community decision that the segregated school is unchristian, unAmerican, and immoral. He will welcome any community action in favor of the segregated school. He will then join in searching out ways and means whereby desegregation can be accomplished with the welfare of the whole community in mind. He will not insist that segregation must go without first having sought to bring his community to an enlightened attitude and position. He will insist that there must be planned progress toward the goal, and he will resist any attempt to create unnecessary delay. It is certain that there are many enlightened Christians throughout our land who are pursuing, to a larger

or lesser degree, some such method. Much of what has been accomplished in school integration has come about through the quiet, yet firm, insistence of Christian men and women. Incidentally, the suggestion that school integration should be delayed, or should not be attempted lest some Negro teachers lose their positions, hardly comports with other well-known and frequently expressed attitudes toward the Negro!

The Right to Equality

The fourth "problem" mentioned in Pastor Otterstad's article is the question of just what does the Negro want. The answer is really quite simple. He does not want to be shoved down and held in an inferior position, whether in the community, the school, or the Church. He wants, and as an American citizen he has the right to demand, equality. He has the right to ask to be treated as an individual, and to stand or fall in terms of his own personal qualities, talents, and resources. He does not want to be classed as a second-class citizen. He does not want to be denied those privileges, advantages, and opportunities to which his own ability and accomplishments entitle him.

He may not want to join a "white" church. But if he does, he does not want to be told that while God may have called him out of darkness into His Kingdom, and while there may be room for him in that Kingdom, God did not call him into this particular congregation and there is no room for him here. The Negro no more wants to be forced in by integration than he wants to be forced out by segregation. Pastor Otterstad rightly distinguishes between these two concepts—integration and desegregation. Desegregation is the hope of the Negro people as it must be the goal toward which the Christian Church will strive.

This is a time for greatness. A time for the Church once again to put on the prophet's mantle and, speaking the truth in love, proclaim and declare the will and way of God. There is a voice yet to be heard clearly and fearlessly here in our land. The Negro people have such a voice in Martin Luther King. His insistence on non-violent resistance to segregation is one of the great voices heard among us these days. There is yet to be heard the strong, prophetic voice of the Church, calling upon men to heed the Word of God, to be done with prejudice, bitterness, hate, and revenge.

Our statesmanship is under severe trial, our defense of the American way of life is under attack. But even more so, the very integrity of the Church of Jesus Christ is in jeopardy. It is His Church, and it has His blessing so long as it walks humbly, sincerely, and honestly in the truth as He has given it to us.

The Lutheran editors of America have been together again—with the usual results. We have on numerous occasions referred to the National Lutheran Editors' and Managers' Association, which we have characterized as the oldest inter-synodical Lutheran organization in America. Its 45th convention was held at Augsburg Publishing House recently, and the following is the outgrowth of the discussion, both formal and informal, among the editors during the day and a half we spent together.

The Unity

Picture —

Long Range

Whether it appears formally on the program or not, "Lutheran Unity" is always topic number one when Lutheran Editors get together. The first time we attended a convention of this group was in 1938, and we have missed only one convention in the intervening years. At approximately every other meeting of the group, some formal part of the program is devoted to the question of Lutheran unity. At the other meetings it is discussed in one way or another. It is not going too far to say that there is probably no Lutheran group in the world which has devoted as much time and thought to the old problem created by the organizational disunity among Lutherans as has the National Lutheran Editors' Association.

During the past almost ten years, it will have to be admitted that a certain amount of tension has been present at these meetings. It began in 1949 when it became apparent that the merger movement which is now soon to reach its climax was being inaugurated, with only a few of the Lutheran bodies involved. While men who have known each other so long and understand each other so well never permit tension like that to be degraded into personality, it must be admitted that the tension has been there.

Realizing this, the program committee made ample provision in this year's program for a heart to heart, "hair down" discussion of the present Lutheran unity picture and the future outlook. It proved to be one of the finest such discussions we have listened to, and it is our impression that it did a great deal to relieve whatever tensions there have been among us.

The discussion developed a few points which are of interest far beyond the closed sessions of the Lutheran

editors' group. The first is the complete unanimous feeling that the struggle for Lutheran unity will end as long as there remains any possibility of work toward one united Lutheran Church in this country. Representatives of all three of the great groups are unanimous in that conviction. This is an ideal which of us need to keep in mind. If we believe that it is possible to resolve the matters which separate us, we will go on struggling incessantly toward them, be it close or far away, when there will be but one Lutheran Church in America.

A second point which came in for a good deal of discussion had to do with future relationships of the great groups of Lutherans, pending the day when they will have some sort of organizational connection. Those who have read our editorial pages the past years know that that has always been a matter of deep concern also to us. With two major Lutheran union movements under way, with almost certain success for one of them, of course the question inevitably arises, "What sort of relationships will there be among Lutherans after these two unions have been consummated?"

On this point there was disagreement. There were those who felt—as we do—that the consummation of the two major unions during the next few years will strengthen the bonds between us. There were, on the other hand, those who felt very definitely that it would not be the case. By and large, it is our feeling that most of the men representing the bodies united under the name The American Lutheran Church believe that the cause of ultimate union will be furthered by these forthcoming unions, while the representative of the four groups which are a part of the other union movement feel that these partial unions may be a block to further union. However, the lines are not in any means definitely drawn along that path. It is rather interesting that the president of The United Lutheran Church in America reported to the convention of that great body on the matter of union and stated specifically that he felt that these partial unions might be a roadblock. We do not agree with that, but that is the way a number of leaders feel.

In that connection, one very important point was made. Since we are all agreed that Lutherans in America must be united in so many areas, and also that ultimate union is the objective of all of us, the point was made that on all sides great care should be taken that no feelings be wounded and misunderstandings arise

the Lutherans in America face the problem of their present divisions honestly as Christian brothers, very little harm can be done, we are sure.

A third point that was discussed with a good deal of earnestness is the future of inter-Lutheran work, taking into consideration that in a very few years there will actually be only three great bodies of Lutherans in America. Again, there was some division of opinion. There were those who openly expressed the belief that the day of the National Lutheran Council will be pretty well done when the two forthcoming unions have been consummated. On the other hand, there were those—the majority we believe—who felt that, while the new conditions will call for a re-evaluation and probably a thorough reorganization of the National Lutheran Council, the framework of co-operation will surely remain and the areas of inter-Lutheran work will continually increase. That conviction we share.

This discussion, in other words, came to be one dealing with the long range unity picture. As far as we are concerned, we believe that the consummation of our union on January 1, 1961, and the union of the other group not too long thereafter, will be one of the most significant steps in the history of American Lutheranism. Looking on into the future, it continues to be our hope and prayer that those two new church bodies will find themselves working together more intimately than the separate bodies which then will make them do have ever done.

It is also our conviction that the third great group of Lutherans, the one dominated by the Lutheran Church—Missouri Synod, will be drawn into more and more co-operative work. Thus, over a period of years, we do not doubt that the steps now being taken will result in a more closely unified Lutheranism—with the dream of a thoroughly unified American Lutheranism reckoning in the not too distant future.

With a Dull Thud

In the issue of September 9 we published an article which bore the title, "Time for Understanding." Written by the Rev. R. L. Otterstad, Waco, Texas. Purpose of the article was to plead for understanding of the position and difficulties of "the thinking, concerned, dedicated Southern Christian" in relation to the race problem. The article was accompanied by an editorial which carried the title, "Segregation—Integration—Desegregation."

Truth to tell, we believed that we were publishing one of the most controversial articles ever to appear in these pages. In fact, we wondered if it was right to permit

anyone to expose himself to the sort of criticism we anticipated would come as a result of the article. Yet we published it, hoping that the controversy could be controlled and would serve a useful purpose.

And the result? To be facetious for a moment, there was no snap, there was no crackle, there was no pop. The article fell with a dull thud and just lay there. In fact, it is still just lying there. True, it occasioned the preparation of two articles more or less in answer. By no stretch of the imagination, however, can either of those articles be called a "grass-roots" reaction to Pastor Otterstad's article. In addition, we have received two letters, neither one intended for publication, both of them commenting incidentally to something else. One of them merely stated that Pastor Otterstad had done a good job, disagree with him or agree with him. The other mildly suggested that it would be nice if we would forget about the whole business of segregation, as far as LUTHERAN HERALD is concerned.

Those are the only reactions we have had—definitely all. For the first time in our experience in the editor's chair, we have published a distinctly controversial article which just fell with a dull thud and lay there.

Why bring the matter up now? The answer to that is that the complete indifference with which this material was received in our Church is one of the most ominous things we have run across. We have stated repeatedly that it is not difficult to understand why The Evangelical Lutheran Church has been slow to face up to inter-racial problems. After all, we simply have not had any. Without a doubt, that situation enters in in the lack of reaction in the present instance.

However, we cannot but wonder what can possibly awaken us to one of the most critical spiritual problems of our day. Certain it is that we cannot afford to remain indifferent to a subject which has spiritual overtones and which is filling the secular press day after day, week in and week out, as is the matter of the relationship between the races, especially the Negro and the white.

We have said it before, and we say it again; this issue is before us, and we are convinced that it must be faced. We may sympathize with the native who met an angry lion on a lonely path and promptly closed his eyes in the hope that the lion would go away. Unfortunately, the lion didn't. The native finally had to open his eyes—and the lion was still there.

This editorial is not written in the hope that we will receive "delayed reaction" to Pastor Otterstad's article. It is written simply to tell our readership of this experience and to suggest that it is a most emphatic part of the Christian witness to think through the problems of the day, to discuss them, and to come to whatever conclusion an enlightened conscience arrives at in the light of the Word of God.

Toward the Twenty-Second Sunday After Trinity

The Epistle: II Timothy 2:19-21 • The Gospel: Mark 4:21-25

Monday, October 27

HIS CREDENTIALS

Read Ezra 7:6

He was a scribe skilled in the law of Moses.

Ezra was a man raised to tend to the particular needs of the people of God at a critical time in their history. He came from Babylon to Jerusalem eighty years after the Jews had first returned. His work was done hand-in-hand with Nehemiah. Ezra was both priest and scribe and was well qualified for his work. He knew the law of Moses, he believed in God, and the hand of the Lord was upon him. His special assignment was to build up the spiritual life of the people who had returned to Jerusalem.

We thank You, heavenly Father, for people who are "sent," for those who have a sense of mission. Out of Your love You prepare men and women in such a way that they are used of You to do special work in the fulfillment of Your plans. Even now You are raising boys and girls to be pastors, missionaries, and leaders in the Church tomorrow. Wise are Your ways, O Lord! Amen.

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Thursday, October 30

HIS RELIANCE

Read Ezra 8:21

To seek from him a straight way for ourselves, our children, and all our goods.

The journey from Babylon to Jerusalem was not going to be easy. A number of difficulties would have to be met. Always, there was danger of enemy raids. Four months would be required to make the trip, and many people would be in the company. Ezra declared his reliance upon God when he proclaimed a fast, and asked the people to humble themselves before God, and seek from Him "a straight way." He knew that when he put himself and the people in the hands of God, all would be well.

Every day we live is a journey, dear God. Teach us to start every day with a prayer for Your love, watchfulness, and guidance, and for Your help that we shall be faithful to You and use the day to the best possible advantage. In prayer we show our reliance upon You; in our weakness we lay hold upon Your might; in prayer our fears are dissolved. We need You every hour. Amen.

Tuesday, October 28

HIS TEXTBOOK

Read Ezra 7:10

For Ezra had set his heart to study the law of the Lord, and to do it.

Ezra was a man in love with the Word of God. As a scribe he knew how to read and to write; but as God's scribe he looked into the Law, he studied it. "He set his heart to study." And it was his desire to teach it to the people. He was convinced that merely rebuilding the temple and the walls of Jerusalem was not enough. There had to be a rebuilding of the heart if there was to be a strong Israel again. And Ezra was right. Nothing long stands unless it is in agreement with the will of God.

Nothing is right at the last, O God, unless it is right at the beginning. We thank You that You can come into the life of a man and change the wrong to right, and thus make a good beginning that has promise of a right ending. Give us a thorough reliance upon Your Word. Help us to learn it, to build upon it, to rely upon its leading. There is no other foundation we can build upon. Amen.

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Friday, October 31

HIS TRUST

Read Ezra 8:22

"The hand of our God is for good upon all that seek him. . . ."

Ezra not only declared his reliance upon God, he trusted Him. He did not ask the king for soldiers and horsemen to accompany them on the journey to Jerusalem, because that would have been an outright show of lack of faith. Ezra had admitted his trust in God and would depend upon that alone. The journey over a long way would be fraught with peril, but God would watch over them. In this trust they would not be betrayed. The journey was made without serious trouble. God was with them.

You do not invite us to live carelessly, gracious Father, but You ask us to cast our cares upon You. You have provided us with common sense so that we may assist You in the preservation of our health, our plans, and those in our care. In this and beyond it, we have a childlike trust in You, knowing that all things work to good for those who trust You. Amen.

Wednesday, October 29

HIS PREACHING

Read Nehemiah 8:2

And Ezra the priest brought the law before the assembly, both men and women.

It was an interesting scene — standing in the pulpit that had been set up for the occasion, and all the people coming into the square to hear the reading of the law of Moses. They were hungry for the Word and listened with attentiveness. Many Levites were present to help with the teaching. One stated that they read from the law of Moses clearly, "and they gave the sense, so that the people understood the reading." They did not keep the Word to himself; he made that the people heard.

To this day, O Lord, it is Your will that the people shall have the Word declared to them. Continue to give us able and pious pastors who will divide the Word correctly. Help them to be faithful to their preaching. Keep them close to the Word that they will become its comforters. Help them to present Your Word clearly, simply, and sincerely. Amen.

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Saturday, November 1

HIS REFORMS

Read Ezra 10:3

Therefore let us make a covenant with our God to put away all these wives.

Ezra not only loved the law of God, he believed it, and was convinced only as the people lived according to it could there be any blessing from the Lord. So convinced, he carried out a reform in the land that cut squarely across the pattern. Mixed marriages were dissolved. Homes were disrupted. It was a painful movement, but Ezra was not to be turned aside from his purposes. The people had gone astray and it was his assignment to bring them back, by the Word and by practical application.

How easily we can wander away from Your plans, O Lord! And how many hurts, sometimes, to be corrected! But the result shall be righteousness with us, then make the wound that we shall be healed. The way to peace with You is an easy way, asking nothing of me, but the way of humility, self-denial, and prayer. But, what matter, if it bring me to You. Amen.



The CHURCH in Today's World

Shotgun Blasts Rip Seminary Admitting Negroes

Five shotgun blasts ripped into the administration building of Asbury Theological Seminary in Wilmore, Ky., an incident linked to a series of protests aimed at opposing the enrollment of two Negroes in the Methodist-supported school.

Pellets from the shots broke a classroom window and damaged wood around the main entrance to the building. The shooting occurred around 11 A.M. Identity of the persons who fired the shots from a passing car was not established.

Previously, the two Negroes had been chased back to their dormitory from the school from a nearby soft drink stand, and later a group of persons had challenged them to "come down here." Seminary officials believe the anti-integrationists were not connected with the seminary in any way or with neighboring Asbury College.

Although the seminary board voted several years ago to admit Negroes, this was the first year that Negroes had been enrolled.

East German Reds Attack Church

Sharp attacks against "reactionary" West German church leaders and claims that "socialist developments" in the Soviet Zone are in complete harmony with Christian principles marked speeches at a political rally at Dresden in East Germany.

The rally was sponsored by the Christian Democratic Union of the Soviet Zone, originally a branch of the West German Party of the same name headed by Chancellor Konrad Adenauer. It is now primarily an organization which attempts to rally Soviet Zone Christians behind the Communist program.

August Bach of Weimar, chairman of the Soviet Zone party, denounced the West German CDU as made up of "fascist, militarist elements." In particular, he assailed West Ger-

man Protestant and Roman Catholic prelates and theologians, who, he said, support atomic armament by "upholding the view that the Church is only concerned about eternal life and looks upon the atom bomb merely as a scourge of God."

"Such distortion and defamation of Christianity through its misuse in the service of imperialist aggressive forces," Mr. Bach said, "violates Christianity's fundamental principles and must be opposed by all upright Christians."

The East German leader stressed that the Soviet Zone CDU "will never allow Christendom to be falsified and misused for purposes contrary to its ethical, moral sense."

He pledged his party's co-operation in efforts to build a socialist state in the Soviet Zone, "especially through convincing Christian believers of the correctness of the East German government's policy."

Messages of greeting were received from Dr. Joseph Plojhar, an excommunicated priest serving as Minister

of Health in Communist Czechoslovakia; Dr. Lajos Veto, Presiding Bishop of the Hungarian Lutheran Church, long known for his pro-Communist attitude; and Jan Hagemeier, deputy chairman of Pax, a "progressive" Catholic organization in Poland.

Look, Grandpa . . .

Theology for Older Men

Fifty older men enrolled for the 1958-59 session of the George Mercer Jr., Memorial School of Theology in Garden City, N. Y.

Newly completed, the school conducts classes Tuesday and Thursday evenings and Saturday mornings for men studying for the Episcopal priesthood who have full-time jobs weekdays.

Bishop James P. DeWolfe of Long Island said the purpose of the school was to provide "systematic and adequate instruction in theological subjects for men of late vocations and for whom the seminaries normally make only limited provision."



—RNS Photo

STUDY WHILE GUNS BOOM—While Red Chinese guns thunder about 100 miles away, these Free Chinese students quietly study at Tunghai Christian University at Taipei, Taiwan. The school, which is the result of both Western Protestant and native Chinese efforts, recently enrolled its fourth class of 200 freshmen.

Clergy Can Help Families of Mentally Retarded

Clergymen must help parents of mentally-retarded children realize that what has happened to them is not a punishment, according to a Roman Catholic priest who participated in a panel in Minneapolis, Minn., on "Religion in the Life of the Retarded."

The Rev. Michael McDonough, assistant pastor of St. Olaf's Catholic Church, said that parents are filled with emotional unrest with the first knowledge of their child's retardation.

"It is important for their pastor to warn them to be very understanding with each other, and careful of their evaluation of one another," he said.

The clergyman should also help the parents, he said, in settling the question: "Is it all right for me and my family to decide upon institutionalizing my child?"

"If this should be their decision, the pastor should point out that the moral aspect is in perfect keeping with the teachings of their Church," Father McDonough said.

He said the clergyman should assure the parents that he and others in the Church "will see that this child grows and matures in the religion of the family, and will help the child advance to the limit of his capacity in religious learning."

Phyllis Amacher, principal of the

church school for mentally retarded children at Hennepin Avenue Methodist Church, pointed out the need for co-ordination between churches in the planning and setting up of religious education classes for the retarded so the service is located where the need is present.

Classes should be set up for different areas of the city, she said.

Miss Amacher said she has found that many people are willing to give time and effort to further the religious education of retarded children.

Mrs. Keith Smith, co-chairman of the Friends of the Retarded group at the Cathedral Church of St. Mark (Episcopal), said church people can help the mentally-retarded and their families by spreading public understanding and compassion.

She said they could also assist by serving whenever and wherever possible, such as by volunteering to drive and to perform other services and by seeking necessary legislation and encouraging young people to work with and teach the retarded.

Some 225 persons heard the discussion, which was sponsored by the Minneapolis Association for Retarded children.

Plan Florida College

St. Petersburg has been selected by the United Presbyterian Church in the U.S.A. and the Presbyterian Church in the U.S. (Southern) as the site for the proposed Florida Presbyterian College.

The new institution, which may open as early as next year, will be operated jointly by the two denominations, both of which had plans for colleges in Florida but decided to combine their efforts.

Leading the Presbyterians to establish the waterfront college was the booming membership of Presbyterian churches. The increase has been 137 per cent greater than population growth since 1950.

CHURCH GETS SCRUB-DOWN—A group of college students pitch in with brooms, soap, and water to help the Rev. Egbert McLeod (upper right) clean Boston's Union Church, the largest Negro Methodist church in New England.

—RNS Photo

YOU CAN'T WIN

Elders of St. Stephen's Presbyterian Church in Sydney, Australia, have found that it sometimes pays to get a man "steamed up."

Last Easter a regular worshiper was considerably annoyed when he found himself unable to gain admittance to the church during a crowded service.

The outcome of the incident was that the man—who prefers to remain anonymous—gave the church enough money to install a closed circuit television system to relay its services to the hall below.

Even so, the nameless donor has to be sure he is on time to get a seat. Now the hall is also packed with worshippers on Sunday.

A "Two-way Street" . . .

New Mission Inaugurated

Because of the "resurgence" of Christian religions, Christian missionary work should be stepped up, Dr. Edwin T. Dahlberg, president of the National Council of Churches, said in New York City.

At a service inaugurating the Commission on Ecumenical Missions and Relations of the United Presbyterian Church in the U.S.A., he said "the missionary movement is no longer a one-way street."

It must be realized "that we live in a nation of pluralistic faiths," Dr. Dahlberg, pastor of Delmar Baptist Church in St. Louis, added. "When we remember that there are 35,000 students from foreign lands in our American colleges, we need to be more alert to the possibility that our American life religiously might ultimately be little more than a kind of syncretistic faith."

The Presbyterian commission formally replaced the foreign mission board and three agencies dealing with church work which were a part of the United Presbyterian Church in North America and the Presbyterian Church in the U.S.A., which merged last May.

Officials of the Church said the new mission was "more than a merger of old agencies." They said "it springs from the modern concept of missionary work that stresses the participation of churches in other lands, with Christians of America, Asia, Africa, and elsewhere going into the world together in cooperative efforts."



Among Lutherans

Unfinished Stories

Conclusions are still to be written. 10 major unfinished religious news stories, a Lutheran editor told fellow Lutheran editors at a national convention in Minneapolis.

One of these, said Dr. Albert P. Stauderman, Philadelphia, is the relationship of churches to racial integration in the South.

Three out of eight pastors in Little Rock, Ark., who openly favored integration have had to leave their church—Dr. Stauderman reported.

The clergy in Virginia are taking a much more aggressive attitude against forced segregation than those in Arkansas, he said.

Dr. Stauderman, who is associate editor of *The Lutheran*, organ of the United Lutheran Church in America, listed these other "unfinished" stories involving religion:

Church-State relations in the Soviet Union and Germany, which seem worse at the moment because of the pressure on state-sponsored youth dedications.

The changing attitude of the Soviet Union toward the Russian Orthodox Church. "This is evident in permission given the Church to go to the Fartherlands last summer to discuss possible membership in the World Council of Churches."

The church situation in Hungary and China. "China is seeking to make

allies of the churches and to cut them off from all contacts with the West."

- Church and State problems in the United States, including efforts to gain public funds for parochial schools and to enforce moral restrictions by law. "Rumblings about possible Roman Catholic candidates for President in 1960 raise the Church-State issue very sharply," he said.

- Intra-church clashes, such as between Catholics and Protestants over birth control in New York City.

- Sunday and Brigitte Bardot—the controversies over films and efforts to preserve Sunday as a day of rest.

- The wealth of the churches. "Churches have more money to spend for everything and in many cases have to find new activities to use up resources at hand."

- Satellites in the sky and the effect upon religion that further space explorations may have, if any. Dr. Stauderman quoted Dr. Werner von Braun, a rocket expert and Lutheran layman, that "the more one studies the natural sciences the more clearly one knows that the most startling discoveries are only the sign of man's ignorance and weakness."

- New light being shed on problems of pastors. Several surveys have revealed pastors' concerns with administrative details, shortage of lay leaders and lack of interest in the Bible.

Dr. Stauderman made his report to the editors' section of the annual convention of the National Lutheran Editors' and Managers' association.

Hymnal Goes Into Third Printing

The demand for the new Lutheran Service Book and Hymnal which appeared last March is so heavy that the publishers have decided to authorize a third printing of 400,000 copies.

The two earlier printings of 1,074,000 copies are nearly exhausted and many congregations have yet to order the new hymnal, it was reported during a meeting of the National Lutheran Editors' and Managers' association.

Dr. H. Torrey Walker, Philadelphia, predicted that the third printing will be gone by Easter, 1959.

HE'S A KEY MAN NOW

A Lutheran pastor has presented a "key" to Lakewood, O., to the governor of metropolitan Tokyo.

The Rev. George P. Vojtko, former pastor of Lakewood's St. Peter and St. Paul Lutheran Church, presented the goodwill symbol to Governor Seichiro Yasui.

Mr. Vojtko is now director of the Lutheran service center at Tachikawa, Japan. The key was presented on behalf of Mayor Frank P. Celeste and the people of Lakewood.

LWF Sponsors Minority Churches' Conference

Sixty leaders from 18 countries attended the first international Lutheran conference in Poland since World War II.

Dr. Carl E. Lund-Quist of Geneva, executive secretary of the Lutheran World Federation which sponsored the meeting, told the delegates the meeting marked "a forward step toward common thinking and feeling" between Churches of the East and West.

Held with the sanction of the Polish State Office for Church Affairs, the meeting had for its topic the first article of the Apostles' Creed: "I believe in God the Father Almighty, Maker of Heaven and Earth."

The conference was mainly for representatives of Churches in European countries where Lutheranism is a minority faith. Among delegates present were Archbishop Jaan Kiivit of the Evangelical Lutheran Church of Estonia and Archbishop Gustav Turs of the Latvian Evangelical Lutheran Church.

Other East European "minority Churches" represented were those of Poland, Czechoslovakia, Yugoslavia, and Austria. Hungarian, Rumanian, and Lithuanian Lutherans were not represented. Only three of the six invited Czechoslovakian delegates were able to come.

A delegation from East Germany, where Lutheranism is a "majority Church," took an active part.

West European minority Churches which sent representatives were those of England, Ireland, France, the Netherlands, Italy, and Switzerland. Also represented were the majority Churches of Sweden, Norway, Denmark, Finland and West Germany. A pastor from Indonesia, which has the largest

Dr. L. F. Blankenbuehler, St. Louis, Mo., editor of the "Lutheran Witness," official organ of the Lutheran Church—Missouri Synod, was elected president of the editors' section of the National Lutheran Editors' and Managers' Association at its annual convention in Minneapolis.

Other new officers elected were Dr. Albert P. Stauderman, Philadelphia, associate editor of "The Lutheran" (United Lutheran Church in America), vice-president, and the Rev. William H. Gentz, Minneapolis, associate editor of the "Lutheran Herald," secretary.

The managers' section of the association elected E. M. Laitala, Hancock, Mich., manager of the Finnish Lutheran Book Concern, its new president. Other new officers of the managers' section are Dr. Otto A. Dorn, St. Louis, manager of Concordia Publishing House, St. Louis (Missouri Synod), vice-president, and William Pepper of United Lutheran Publishing House, Philadelphia, secretary. Dr. Birger Swenson, Rock Island, manager of the Augustana Book Concern, was re-elected treasurer.

Lutheran Church in Asia, was a special guest.

Archbishop Kiivit, who spoke at the closing service, said the chance to renew contacts, continue inter-Church theological discussions, and share in the life of Churches in other parts of the world was of great importance for the "isolated" Lutheran Churches.

The meeting was the second international conference of Lutheran European Minority Churches organized by the Lutheran World Federation. The first was held at Semmering, Austria, in 1956.

A third conference is scheduled for next January in Strasbourg, France. Planned chiefly for younger pastors, its theme will be evangelization.

European countries having minority Lutheran Churches have a total of nearly 230,000,000 inhabitants, of whom Lutherans number more than 2,000,000, or less than one per cent.

LWR Clothing Appeal Set

Congregations of nine Lutheran synods are co-operating in the annual Thanksgiving clothing appeal of Lutheran World Relief Nov. 23 to 30.

Bernard A. Confer, executive secretary of LWR, said the appeal would be made simultaneously among congregations affiliated with the National Lutheran Council and by the Board of World Relief of the Lutheran Church—Missouri Synod.

LWR will pay freight charges on carload lots of clothing contributed to encourage congregations to co-operate in sending collections to the agency's main warehouse at Phillipsburg, N. J., or to its six other regional warehouses.

Items solicited include suits, overcoats, trousers, overalls, dresses, skirts, caps, gloves, mittens, sweaters, robes, mufflers, underwear, stockings, sturdy shoes, blankets, bedding, layettes, infants' wear and cloth remnants for sewing.

Contributed clothing will be distributed, among other areas, to 700,000 refugees from Communist China in Hong Kong. Clothing collected by American Lutherans will be sent to Arab refugees in Jordan and Syria.

Also benefitting from the collection, said Mr. Confer, will be refugees from the Soviet Zone of Germany in West Berlin and West Germany.

In Sweden . . .

Approve Ordaining Women

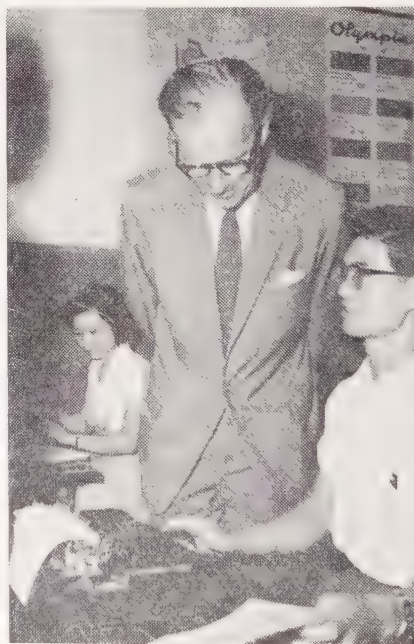
The General Assembly of the Swedish State Lutheran Church, meeting in extraordinary session, accepted the government's proposal for the ordination of women as pastors by a vote of 69 to 29, with two abstentions.

With this approval, the bill authorizing the ordination of women in the State Church, already passed by both chambers of the Riksdag (Parliament), will become effective Jan. 1, 1959.

The Assembly in 1957 voted 62 to 36 against such ordination. The government-sponsored measure was introduced and passed by the Riksdag last spring. However, women could not be ordained until the bill was approved by the State Church.

If the Church Assembly had again exercised its veto right, a Constitutional revision proposing abolition of this privilege was expected to be submitted to the Riksdag.

The Church's 2-to-1 endorsement of the ordination of women was in agreement with a survey of 119 parishes a year ago, in which two-thirds of the congregations said they would approve women as ministers. Some of the



—NLC Photo
A VISIT FOR "H. E."—His Excellency, Sir Robert Black, governor of Hong Kong, visited the food distribution and vocational training center operated there by the Lutheran World Federation's Department of World Service. Sir Robert is shown visiting with a student in a typing class in the training center.

younger clergy also had declared selves in favor of the proposal. E. Nils Bolander of Lund, elected in 1957, had stated he had approved the bill.

Opposing the measure was an ordination group formed a few months ago by some 600 pastors and laymen of the Church and headed by E. Bo Giertz of Gothenburg.

As stated at the time, the group's objective was to persuade Lutheran pastors not to co-operate with the government under any circumstances if this meant breaking Swedish law. The campaign was directed particularly against government circles favoring women's ordination.

At ALC's WMF Meeting . . .

Women Called Main Support

Nearly 5,000 delegates attending the international convention of the Women's Missionary Federation of the American Lutheran Church in Denver, Colo., were told that women are the main support of the Church.

Mrs. Edith Deen, veteran columnist and woman's editor of the *Fort Worth Press*, in the keynote address said, "Women sustain the Church. Keep it alive, not only in mission but in Sunday attendance, where they outnumber the men, often by a large majority."

Tracing women's impact on history and religious events from the mother of Moses to the mother of Christ, Mrs. Deen said, "Mary, the mother of Christ, more than any other woman in the Bible, embodies the best qualities of womanhood."

Mrs. Wilfred Bockelman of Columbus, O., a member of the ALC executive board, told the delegates that it is important to seek the wisdom and guidance of God in day-to-day living, in the rearing of a family as well as in times of great sorrow or decision.

"The Christian woman," she said, "can find diamonds on the mountain tops in times of great joy, and also in the valley of great sorrows. But, in all, we spend little time on the mountain tops and in the valleys. Our lives, for the most part, are spent on the plains, where one day is much like another—average, routine, and trivial with our hands in the dishpan."

Within the ELC

St. Olaf . . .

Malik Delayed Again

lection of Charles Malik of Lebanon as president of the United Nations General Assembly has probably again delayed his coming to St. Olaf College, Northfield, Minn.

Mr. Malik, a Greek Orthodox layman active in the World Council of Churches, was set at three different times to spend six to eight weeks on the St. Olaf campus as Hill Family Foundation lecturer.

Four years ago, his duties with the UN prevented him from coming.

Three years ago, the Middle East was upset his plans.

Two years ago, he was called back to Lebanon and was forced to cancel his lectures.

Dr. Clemens M. Granskou, St. Olaf's president, said that Mr. Malik is "very anxious to fulfill his obligation" to the college and still hopes to come sometime. There is a possibility Mr. Malik may come for a shorter period than originally planned.

People

The Rev. E. O. Gilbertson was recently installed as president of the South Dakota District at First Church, Brookings, S. Dak., where he has served as pastor for several years. Dr. F. A. Minot, president of the ELC, conducted the installation, assisted by Dr.

Lawrence Stavig, president of Augustana College and second vice-president of the ELC. The Rev. Ed Nervig was installed at the same service as district vice-president. Pastor Gilbertson and his family are now making their home at the district parsonage, 2020 Summit Ave., Sioux Falls, S. Dak. He has an office at Augustana College.

The Rev. Paul Boe, director of the Lutheran Welfare Society of Iowa, is currently on leave of absence in order to do graduate study at the George Warren Brown School of Social Work at Washington University, St. Louis, Mo.

The Rev. Oliver Everette, pastor of Fairbanks Church, Fairbanks, Alaska, is teaching six hours each week in the department of literature and arts at the University of Alaska.

Miss Mary Ann Pederson of Harmony, Minn., a 1958 St. Olaf College graduate, was installed recently as youth director and parish worker at Lake Edge Church, Madison, Wis., the Rev. Hector Gunderson, pastor.

The Rev. Olaf Holen has been appointed executive assistant to Dr. V. T. Jordahl, president of the South Central district. He will reside in Ames, Ia. for the time being. Pastor Holen has held various positions in the church and served for several years as vice president of the South Central district.

ENROLLMENTS STILL HIGH

Recent reports indicate that the record enrollments established last year by ELC colleges and secondary schools have been maintained or increased by most of the institutions. These are the comparative figures:

	1957	1958	Gain/Loss
Augustana College, Sioux Falls, S. Dak.	1326	1372	46
Concordia College, Moorhead, Minn.	1508	1537	29
Luther College, Decorah, Iowa	1116	1211	95
Pacific Lutheran College, Parkland, Wash.	1345	1502	157
St. Olaf College, Northfield, Minn.	1846	1840	-6
Waldorf College, Forest City, Iowa	297	336	39
Total Colleges	7438	7798	360
Augustana Academy, Canton, S. Dak.	193	229	36
Camrose Luth. College, Camrose, Alta., Canada ...	164	178	14
Dakota Lutheran Academy, Minot, N. Dak.	110	97	-13
Lutheran Collegiate Bible Inst., Outlook, Sask., Can.	100	139	39
Total Secondary	567	643	76

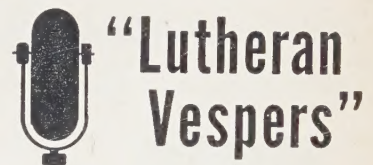
The Rev. Merlin Seal has resigned as a co-pastor of First Church, Duluth, Minn., and has accepted a call to begin a new home mission church in Wheaton, Ill., effective January 1.

The Rev. Kenneth Jacobson has resigned his parish at Columbus, N. Dak. in order to accept a call from Trinity Church, Newman Grove, Neb.

The Rev. Donald Danielson, presently a chaplain in the United States Navy, has accepted a call to become associate pastor of Oak Knoll Church, Minneapolis, effective April 1, 1959. The Rev. Warren Heggem is senior pastor.

Miss Jenine Peterson was installed as parish worker at Our Savior's Church, Montevideo, Minn. last month. The Rev. Grant Sorenson is pastor.

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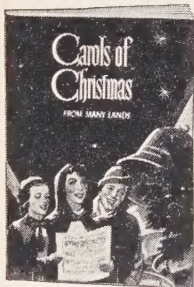
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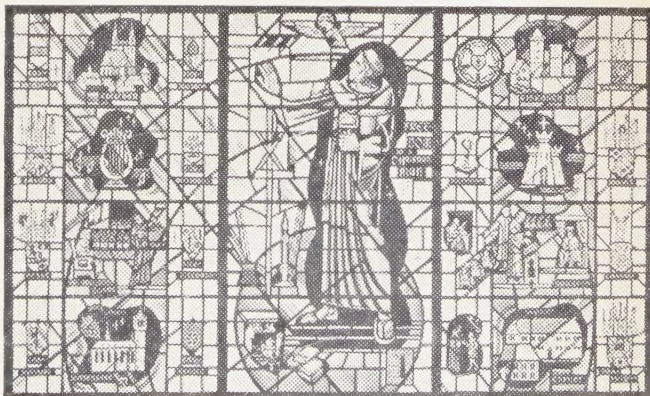
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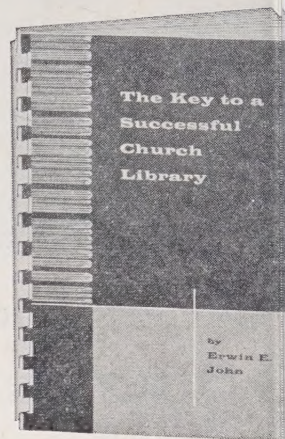
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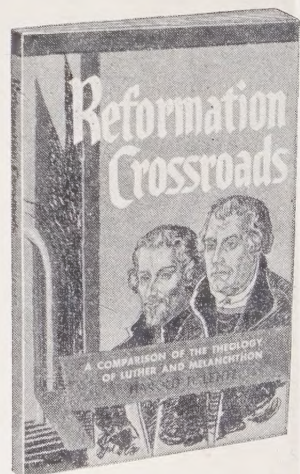
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